

A Short Instruction on the Holy Bible

By Rev. J. S. Vaughan.

(Continued from last week.)

Our first illustration is from the Gospel according to St. John, chapter 11. "There was a marriage in Cana of Galilee; and the Mother of Jesus was there. And Jesus also was invited, and His disciples, to the marriage, and the wine failing, the Mother of Jesus saith to Him: They have no wine. And Jesus saith to her: Woman, what is that to Me and to thee? The Anglican version is: 'Woman, what have I to do with thee?'"

Now this text has repeatedly been brought forward by Protestants, more especially by Low Churchmen and Nonconformists, to prove that Catholics have no right to show the honor they do towards our Blessed Lady. In the words that St. John puts into our Lord's mouth, they find a sanction and an approval of their own discourtesy and indifference towards the Blessed Virgin. They start with a proposition to which, indeed, we should all cordially agree, namely, that our Lord is our Example; that His conduct and behavior under every circumstance are the most perfect and the most irreproachable; and then they proceed to ask themselves how He treated His Virgin Mother. Did He, our Model, use gentle, respectful and honorable words to Mary? Did He manifest any consideration towards her? Their answer is too often an emphatic "No." And they quote the text of St. John as a clear proof. What, indeed, they demand, could be more curt, discourteous and rude than to address her as "woman"? "Woman, what is that to Me, or to thee?" Why, we should not so address even a men-

tal, or a serving-maid. No gentleman would reply in such terms even to a stranger, much less to the mother that bore him, unless, indeed, he purposely wished and intended deliberately to offer her a marked insult. Here then Christ (it is argued) teaches us how we should act toward the Blessed Virgin. He sets us an example as to the manner in which we should regard her, slight her, and dishonor her. A very fine argument indeed! What a colossal pyramid of folly and of error to build up upon the force of a single word, misconstrued and misunderstood. Now, a better acquaintance with the Greek language would have rescued these men from such a false deduction, and would have completely knocked the bottom out of their argument. "Woman, what is this to thee?" does indeed happen to be an exceedingly rude form of speech when made to an honorable lady by an English gentleman. A lady of gentle birth and refinement might justly feel indignant and insulted were a son of hers to address such an expression to her, simply because she petitioned him to grant her some favor. But then our Lord was not English, nor was the Blessed Virgin; and that makes just all the difference. Because the expression suggests insult in English, are we justified in concluding that it suggests insult in every language? Prejudiced people are apt to jump to conclusions too hastily. Before we can draw all the terrible meaning out of the word "woman" that anti-Catholic lecturers and writers do, we must make sure

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A PLEA FOR PEACE AND FRIENDSHIP.

Benedict Elder, Louisville, Kentucky.

Catholics and Protestants together settled America. Together they laid the forests, drained the swamps and plowed the land. They fought together in the battles of the Revolution. They stood side by side in the conventions and congresses that secured the liberties of the people. Why should they now suffer self-seeking men to betray them into hatred for one another?

When America outgrew her Colonial limits, Catholics and Protestants, side by side, faced the toil and danger of pioneer life. State after State was carved out of the great West. City after city arose. Railroads crossed the broad wastes and bridges spanned the deep streams. And all was the joint work of Catholics and Protestants. There is no State but where they live together, do business together, vote together; no city but where their churches together lift their spires toward the same heaven; no railroad, telegraph, express and hardly a mill, factory or mine but where their money and their interests are joined hand in hand. Then, why should Catholics and Protestants not continue to live together in peace?

When America was convulsed with a great Civil War, Catholics and Protestants stood shoulder to shoulder. Together they camped in the swamps, marched through the wilderness, prayed, fought, suffered, and their dust lies mingled upon every battlefield of that desperate war. And when peace was come, together they set about peaceful pursuits, "with charity toward all and malice toward none." Why, then, can they not preserve that peace among themselves in the spirit of Him Who, living and dying, enjoined upon all men to "Love one another?"

The American Constitution and the Constitutions of each State guarantee liberty of belief and worship. Catholics and Protestants in joint assembly wrote these guarantees. Why now listen to the designing men who try to violate them?

Today, in every section of the land, in every city and township, in almost every hamlet, Catholics and Protestants are living together as neighbors and friends. Why permit this friendly relation to be disturbed by uncharitable, un-Christian and un-American appeals to prejudice, passion and ill-feeling?

Tomorrow, as today, and for generations to come, Catholics and Protestants must live together as neighbors. Shall it not be also as friends?

Talk About Religious Riots Without a Reason!

One of the stock charges made by the patriots (?) is that their fake ex-priests and nuns are ever in danger of being mobbed by Catholics, when they deliver their anti-Catholic tirades.

But read this sample of what the patriots (?) themselves do, when a Catholic proposes to address them "on the other side" even though he do not resort to abuse and vilification.

Professor Frank O'Hara, of the Catholic University, was invited by the anti-Catholic "Secular League," of Washington, D. C., to address them at the Pythian Temple, that city. What happened? Here is the report made in the regular news columns of the "Washington Herald," March 1, 1915:

CAT CALLS, HISSES AND THREATS OF PERSONAL VIOLENCE FLUNG AT PROF. O'HARA—BODYGUARD AIDS HIM.

Prof. Frank O'Hara, of the Catholic University, attempted to deliver an address to the anti-Catholic Secular League in Pythian Temple yesterday afternoon. Prof. O'Hara was there by invitation.

The meeting broke up in riot, involving threats of personal violence against the speaker, cat calls, hisses, and an out-mouthing demand that Prof. O'Hara retract a statement in which he characterized as a lie a quotation offered by one of his auditors from an alleged ancient Catholic record.

LEAGUE ROOMS CROWDED.

The meeting room of the league was crowded beyond the door with persons eager to hear an address which they felt was certain to result in a disturbance. Prof. O'Hara had been invited to address the league and explain the Catholic viewpoint.

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Anti-Catholics crowded the hall, and Prof. O'Hara's only supporters were three students of Catholic University who attended the meeting.

With frequent interruptions, Prof. O'Hara concluded his address on "The Catholic as a Citizen." The meeting was thrown open for discussion, and speakers attacked the Church viciously. Prof. O'Hara then was given time for rebuttal. He was speaking when a young woman arose and shouted a quotation supposed to be taken from a statement made several hundred years ago by a Catholic prelate. She asked Prof. O'Hara "what he thought of that."

HE CALLS IT ABSURD.

"The statement is so absurd that I do not care to answer it," said Prof. O'Hara. "It cannot be answered intelligently. I find, now, that I went about this speech in the wrong way by trying to appeal to the presumed intelligence and fairness of an audience which invited me to address it."

Members of the league would not let Prof. O'Hara proceed, and demanded that he "characterize" the quotation.

"It is a lie, if you insist," said Prof. O'Hara.

Several members arose and roared their objection. The audience hissed and muttered. Prof. O'Hara waited for the disturbance to die.

A member demanded that the statement be retracted. He put the demand as a resolution, and a deep chorus of "ayes" arose. Many members were on their feet, and women moved toward the door, and a semblance of quiet was obtained.

"I shall be glad to retract any statement if members will withdraw their demand for a characterization of the quotation," said Prof. O'Hara. "If I

am to characterize the statement, it is a lie."

BODYGUARD IS FORMED.

This ended the meeting. Groups of angry auditors formed and almost blocked passage. Then the disturbance reached its height, several persons, including the three students, surrounded Prof. O'Hara and prevented members, shouting abuse and threats and crying "sophistry," from jostling him.

Prof. O'Hara waited until half of the audience had retired and then left the hall. He refused to make a statement last night.

Members of the league, long after the meeting was over, stayed in the hall and on the street discussing the meeting.

Comment:

What would the patriots have done, if O'Hara had selected the vilest anti-Protestant topic, flooded Washington with hand-bills insulting to every non-Catholic, characterized every preacher and deaconess as libertines, accused the Masons, K. of P., or other lodge members of taking the vilest oaths, etc.? What if he were doing this only for revenue, and even attempted to provoke a disturbance for more successful advertising? He would have been murdered before he finished his first effort. O'Hara addressed his audience by invitation, treated his theme in a dignified manner, presumed, as he stated, on the fairness of an audience which invited me to address it."

We are positive that, had a Catholic club invited a man to address its members, he would be accorded the greatest respect, no matter how he might have differed from the convictions of his auditors. Our enemies could well learn the lesson of tolerance and fair-play from the Catholics.

The Secular Press Comments on Vicious Bill

WAS A VICIOUS BILL.

(The Messenger, Mt. Albans, Vt., Feb. 25, 1915.)

House bill 379, an act to provide for the inspection of public, or private hospitals, reformatory homes, houses of detention, convents, asylums, sectarian seminaries, and schools or institutions, lived just long enough to let it die without a single voice being raised in its behalf, and even at that its existence was infinitely too long.

At first glance the bill might appear to be harmless but its careful perusal reveals that it is not only harmful but vicious. By its terms the judges of probate, or persons authorized by them, would be compelled, upon the petition of twenty or more citizens, to investigate such institutions unannounced, and to print the report of their findings in two newspapers circulating in their county.

There is a very strong suspicion that the real intent of this bill is aimed at Catholic institutions, but that it might not seem so bald institutions controlled by other sects are included. It would be difficult to construe the measure otherwise than as an insult to the Catholic portion of our population.

It does not need to be pointed out that any legislation which is aimed at any particular religious sect is vicious in and by itself. When that legislation is based on a suspicion that irregularities exist, it constitutes an insult unless there is some substantial ground for suspicion, and The Messenger submits that none of the institutions named are, or have been, under suspicion.

The "school inspection bill," better understood as the anti-Roman Catholic act is a step backward. It was conceived in malice and nursed by ignorance.—Camden, Ark., Beacon, March 6, 1915.

A DANGEROUS BILL.

There has been introduced in this assembly a bill, known as House File 47, calling for the inspection of "all public or private hospitals, reformatory schools, houses of detention, convents, asylums, sectarian seminaries, schools or institutions, by the board of supervisors of the county in which such institutions are situated, by the grand jury thereof or by any person or persons appointed by a judge of a court of record upon a petition signed by twenty persons of said county, and to provide a penalty for the violation thereof."

The truth of the matter is, the bill is aimed at a religious institution and legislators must consider it in that light.

If the bill is correctly understood by the legislators it will hardly see the light of day. It is hardly probable that bigotry and intolerance will rule in Iowa.—The Waterloo (Ia.) Times-Tribune, March 3, 1915.

The Poke-Your-Nose-Into-Other-People's-Business Society must have a large membership in Arkansas, whose Legislature has enacted a law providing for official inspection of convents and of educational and charitable institutions not maintained by the state.—(Milwaukee) Evening Wisconsin, March 15, 1915.

These Are the Homes Which Need Inspection

A NEW YORK STATE TRAINING SCHOOL.

Albany, N. Y., March 12.—The "water cure" and other disciplinary measures alleged to be in use at the state training school of girls at Hudson were described in a report received by the Legislature last night from the department of efficiency and economy.

The report recommends the removal of Dr. Hortense W. Bruce, superintendent of the institution.

"When profane or immoral words are spoken, the mouth is washed out with four tablespoonfuls of compound of asafoetida, gentian and nux vomica. In more serious cases strips of court plaster are placed over the mouth for 24 hours. 'We lift the plaster at meals,' the report says.

"Where a girl has been impudent, has refused to obey an officer, or is unduly unruly, she is punished by what might be termed as the 'water cure.' It is set forth.

"The girl is taken to her room by the assistant superintendent, accompanied by the trained nurse of the hospital and one of the matrons of the cottage. The bedding is removed from her bed and a blanket rolled in place on the wire springs. The girl's clothes are loosened and her hands are handcuffed behind her back, and leg irons are put on her feet.

In this condition she is laid across the roll of the blanket on the bed. The assistant superintendent sits on the knees of the girl while the hospital nurse dips a towel in water and holds it, sopping wet, over the girl's mouth for ten minutes.

The girl, being frightened, struggles, and in the endeavor to breathe through the wet towel draws in the water. This treatment either strangles or suffocates her and is kept up until the girl gives in."

MANY SLAIN IN HOME FOR AGED.

New York, Feb. 6.—With four persons held in connection with alleged wholesale murders in the German Odd Fellows' Home near Yonkers, and other arrests in prospect, Coroner James P. Dunn of Westchester today took steps to have the bodies of the victims exhumed.

A rigid and widespread investigation is being made of the story of Frederick Mors, a former orderly in the institution, who is said to have confessed that he chloroformed aged inmates to put them out of their misery. Mors is detained in the psychopathic ward at Bellevue Hospital as a lunatic.

"They were so old they were a nuisance," Mors is reported to have said.

Adam Fangert, superintendent of the German Odd Fellows' Home, was locked up in the White Plains jail and two orderlies, Max Ring and Fritz Reicher, are being held as witnesses. Frank Schmidt and Amelia Bounepone, the latter a fourteen-year-old girl who had charge of the medicine chest, were paroled for further examination.

District Attorney Weeks of Westchester County said he would present the case to the grand jury. It was said a warrant had been issued for Mors.—Chicago Examiner, Feb. 1915.

Official Says "Houses of Good Shepherd Are Needed"

ASSISTANT PROSECUTOR MOTT OF NEWARK, N. J., SAYS CORRECTIVE HOMES ARE NEEDED.

(Newark Evening News, Jan. 5, 1915)

Assistant Prosecutor Wilbur A. Mott, in urging constructive reform work, commended the Roman Catholics for their maintenance of corrective institutions like the House of the Good Shepherd and the Protectors, and charged the Protestant churches with having failed in doing their duty by society. Mr. Mott is not a Catholic.

Commending the work, which has been started, and referring to the fact that the Protestant churches are behind their Roman Catholic brothers in the establishment of homes where girls and boys needing reformatory care and moral upbuilding can be sent, Mr. Mott pointed out that he did not know of any Protestant institution to which boys may be committed and only one at which women are accommodated.

"We have penal institutions to which these girls can be sent," he added, "but what is greatly needed is some place to which they can be sent and their reform undertaken without making it necessary to commit them

to prison and thus branding them for all time."

SHOULD NOT HAVE BEEN SENT.

"We spend large sums of money in maintaining courts, in the construction and upkeep of jails for the punishment of crime, but very little in comparison to prevent the commission of crime."

"What I would like to see is an institution not only to provide for those coming out of jail, but, more than that, an institution which could be a substitute for the jail; where the character of the charge could be built up and a new perspective and appreciation of right and wrong inculcated in her."

"What a commendable thing it would be if you could regulate the lives of girls and boys between the ages of ten and fifteen. We spend too much effort in trying to reform women and men after they have been branded with a prison sentence, when, if the effort were made before, they had been dragged into crime, they could be saved."

"If you can establish a home such as I have outlined and which will fill a big need; a home where the inmates can have strong moral influence which will aid in their salvation, you will be doing Christ's own work."

Knights of Columbus Quick to Return Good for Evil

March 11 1915.

The Metropolitan Life Insurance Company asked for the resignation of a Mr. A. G. More, the deputy superintendent of the Paterson, N. J., district, after it became known that he was one of the principal protégés of King, who recently delivered anti-Catholic lectures in Paterson. At once the Junior Order of American Mechanics and the Knights of Malta blamed the Knights of Columbus for More's dismissal. What must not have been the surprise of the former when they learned that, not only were their suspicions unjust, but that, on the contrary, Mr. More was reinstated at the solicitation of the K. of C.

Mr. Haley Fiske, Vice President of the Metropolitan Life Insurance Company made public in Paterson the letter of Dr. J. H. Kenna, the Grand Knight, which we reproduce:

Metropolitan Life Ins. Co., New York City.

Gentlemen:

It is with considerable regret that I learned that the resignation of Mr. Archibald More has been requested by your company for his activity in the anti-Catholic demonstration lead by "King" in this city a few weeks ago. As the grand knight of Paterson Council No. 240, with a membership of nearly 500, I beg leave to intercede for this misguided young man, who is suffering like many other good Protestant people from the wave of bigotry which is now spreading all over the country. There are so many men out of employment today that it will be a very difficult matter for Mr. More to secure another position. Therefore, I trust that you will give this letter favorable consideration and retain him in his position.

Very truly yours,

J. H. KENNA, Grand Knight.

Paterson, March 10, 1915.

Before the receipt of the Grand Knight's letter, Mr. Fiske had written as follows to a Paterson minister, outlining the real cause of More's dismissal:

"Escapes" From Houses of the Good Shepherd

Helen Jackson, Sadie Allison, Mabel Hall, Mabel McClellan, and many others whom the anti-Catholic represent as having been Catholic Sisters who escaped from the convent, were persons, who were committed by the court or relatives to the House of Good Shepherd Reformatories. They were never Catholic nuns, and could not have become such, had they wished. The rule of the "Sisters of the Good Shepherd" absolutely forbids the admission into their order of any, who had ever been in their penitential classes.

Hence not one of the pretenders ever escaped from the convent, but from the Reformatory. There is no such thing as an "escaped nun." There is no need for escape, for no Sister would be held one day after she expressed dissatisfaction.

Those committed to Catholic Reformatories may be there against their

will, just as inmates of State Reformatories are there against their own will, and such may escape; but if they ever represent themselves as having been "Nuns," they do not tell the truth.

Next week we shall publish an account of a visit to a "House of the Good Shepherd" by a representative of a Chicago Daily, who carried on an "inspection visit" only to criticize.

AN ATTEMPT FAILED.

Only recently the anti tried to make a case against the House of Good Shepherds, at Omaha, Neb., by having "habeas corpus" proceedings instituted for the release of Lillian Quinn; but says the World Herald, Omaha, Mar. 8, 1915: "Miss Quinn appeared in court and testified that she was at the convent of her own free will and wished to remain."

John H. Barth, an attorney, signed the habeas corpus complaint.

Says "Elimination of Religious Teaching is a Great Blunder"

Rev. S. E. Clark (Meth.), Cin., O.

"The first public school was a Bible school. In our colonial history the teacher was either a preacher or a thoroughly religious man. A Salem epitaph expresses the sentiment of the whole colony when it declared that he who lay beneath it was 'a good scholar and a great Christian.'"

"The express purpose of the school authorities was to establish a 'loyalty to God and to public duty.' The epitome of educational legislation was to have an educated ministry, good leaders for the state, and to prevent the extinction of learning from among the people." Civic ethics and real patriotism are inseparable from loyalty to God and to public duty, and the greatest statesmen and patriots either in that period or ours have been those who first learned loyalty to God. Loyalty to public duty naturally follows.

"The past generation has seen the secularization of our public education. State universities have completed what has been begun by the public schools. The Bible has been banished and the portrait of Jesus has been replaced by Angela's Moses, the Por-

um in ruins and art calendars. The State insists on loyalty to duty, but if there is any loyalty to God, the Church or home must look after that."

"There is much reason for this change. Our diversified religious population makes it difficult to meet on a common religious ground. Nothing so easily gives offense or produces an antagonism so difficult to repress as an interference with our religious convictions. To attempt to force a religious training on any one would be a violation of the spirit of the constitution. It provides for freedom of worship according to conscience, and it should have provided for a compulsory worship for those without conscience. But I do not believe its framers ever anticipated a non-religious public school.

"The public school has the advantage over the home and church. It develops the children all day, the home having them in the evening only and the church on Sunday. The school, therefore, is largely respon-

sible for the character and standards of our citizenship. These in our cities can only be deplored.

"Our children grow up among Godless surroundings. Religious parents can only deplore the growing indifference to moral and religious obligations of their boys and girls. They chafe under restraint; they turn their backs on the Sabbath school and church. God becomes a formal fashion; they enter business with no deep moral conviction of right and wrong.

"The Sabbath is like any other day. Since God is no reality there is small call to worship, and large requirement of recreation and amusement. Hence, they spend their time at the movies, the parks, the dance hall. To me most of the great evils which make us hang our heads in lamentations are due to lack of religious training in our primary and secondary schools.

"I know something of the problems. I am aware of the difficulties, but I also know that religious education has triumphed over all opposition in the English schools and is a great success. I believe it can be made so here."

Children's School and Playground



CALENDAR FOR THIS WEEK.

21. S. Passion Sunday—St. Benedict.
22. M. St. Catharine of Sweden.
23. T. SS. Victorian and Comp.
24. W. St. Simeon.
25. Th. Annunciation of B. V. M.
26. F. Seven Dolours of B. V. M.
27. S. St. John Damascene.

Learn the Answers to the Questions which follow; also learn the meaning of terms frequently used in connection with our religion.

Did the Apostles offer up the Mass?
What proof can you give for this from the Bible?

If we say the Apostles offered up the Mass, does this mean that they used the prayers, ceremonies and vestments as the priest uses today when he says Mass?

By whom were the vestments, prayers and ceremonies which the priest uses today, at the Mass, prescribed?

Which feast falls during this week? What is its significance?

Why are the crucifixes and statues covered today?

Mission—A course of sermons and exercises on the Eternal Truths, corresponding to the retreats of private individuals. The

district placed under the charge of a priest is called a mission in England, no real parishes being constituted.

Mission (of a Divine Person).—The Procession of one Person from another with a temporal effect, visible or invisible (John v. 41, and xvi. 7; Gal. iv. 4-6, etc.).

Mission, Pious Society of the.—Founded in Rome by the Ven. Vincent Pallotti, in 1833.

Mitre.—Head-dress worn by bishops, abbots and some others.

Derry, Pa., March 7, 1915.

Dear Father Noll:
Perhaps some Catechism pupils will be able to memorize the Beatitudes as easily as did my class of "newbies" by the following method:

1. Blessed are the "poor" in spirit, etc. ("Poor" has three letters of the alphabet).
2. Blessed are the meek, etc. (Meek has four letters).
3. Blessed are they that mourn, etc. (Mourn has five letters).
4. Blessed are they that hunger, etc. (Hunger has six letters).
5. Blessed are the merciful, etc. (Merciful has eight letters).
6. Blessed are the pure of heart, etc. (Pure heart has nine letters).
7. Blessed are the peacemakers, etc. (Peacemakers has eleven letters).
8. Blessed are they that suffer persecution(s), etc. (Persecution(s) has twelve letters).

Hoping this will help some teacher or pupil with that hard Confirmation Chapter, and wishing all success to your splendid paper, I am,
Very truly yours,
(MISS) STELLA O'BRIEN.

THE MISSIONARY VOCATION.

By Rev. Herm. J. Fisher, S. V. D.
Come, let us go in spirit to Golgotha, and there contemplate the most impressive scene this world has ever beheld. The Son of God is dying on the cross. The Precious Blood is flowing from a thousand wounds, red-dening the earth. What a sublime spectacle!

But why does the Precious Blood of Jesus dye the sinful earth? He wants to baptize it, to make it Chris-

tian. Paganism and infidelity must cease; the whole world must be regenerated in the blood of the Saviour; all men must become children of God and heirs of heaven. For this reason Jesus dies, and dying sheds His heart's blood as baptismal water for the world.

After giving the world this baptism of blood, Jesus sent forth His messengers over the whole world, that all men might learn what He had done for them on Golgotha. Before taking final leave of the earth He gathered His Apostles around Him, and gave them His last great charge: "Go ye into the whole world, and teach all nations and baptize them." That is, make the whole world Christian. "He that believes and is baptized, shall be saved; but he that believes not, shall be condemned."

This is Christ's last will and testament, delivered to His Disciples and His Church. He has given a strict command, that all men, no matter of what nation, color, language, or land, be taught the one true faith. And this important work must be done by missionaries, that is, men who leave their home and native land, and go forth to strange nations, to announce to them the joyful tidings of the Redemption.

Thus Jesus instituted a special vocation and state of life for the spreading of His Church. Christ Himself is the author of the missionary vocation. He, the Son of God, was the first missionary, sent into this world by the Father, that the world might be saved through Him. He chose the Apostles as His helpers, and sent them forth to save souls. The Apostles in turn did the same with their successors, and thus the missionary vocation has continued to the present day. Our present Catholic missions, spreading the true faith in pagan lands, are fulfilling the command, which Christ gave on Mount Olivet: "Going, therefore, teach ye all nations, and baptize them."

How gallantly this appeal of our Saviour has been answered by thousands of His heroic followers! After hearing it, the Apostles were filled with but one desire: to save souls for Christ. Their missionary journeys led them over the whole known world; no labor daunted them, no sacrifice deterred them. For the words of their Divine Master were

ever resounding in their ears: "Going, therefore, teach ye all nations and baptize them."—Their successors were filled with the same spirit of sacrifice. What a glorious example of disinterested courage the countless messengers of our faith have given to the world these nineteen hundred years. With unabated love and zeal they have gone out to the ends of the earth, and have labored faithfully and unceasingly to win new lands for their Divine King, Jesus Christ; and they conquered, not with the blood-stained weapons of war, not by hating and killing their enemies, but by loving them and working for them. Never has greater heroism and nobility of soul been shown, than by these dauntless soldiers of Christ; never has mankind proven itself more generous and god-like, than on the battle-field of the missions.

The missionary vocation has always taken root and flourished in the best and bravest of our Catholic boys

and young men. Nor could it indeed be otherwise. For it is a divine vocation, by means of which the most important work here below has to be accomplished: "That all men might know the one true God, and Jesus Christ, Whom He has sent."—The missionary helps to fulfill the most ardent desire of Jesus: "That all men might be saved and come to the knowledge of the truth." This desire of Jesus for the salvation of all men has impelled Him unceasingly to send missionaries to all the nations of the world for almost nineteen hundred years. Moved by this same desire He still gives the missionary vocation to thousands of our Catholic youths, repeating to them the words He once spoke to His Apostles: "Going, therefore, teach ye all nations and baptize them."

Boys and young men willing to follow the call of Christ should correspond with Father Rector of St. Mary's Mission House, Terhyn, Ill., or with Father Rector of Sacred Heart Mission House, Girard, Pa.

A Series of Plain Instructions on the Mass

(Continued from Page One)

Himself in sacrifice, under the appearances of bread and wine, He commanded His Apostles to do even as He had done: "Do this for a commemoration of Me" (Luke 22, 19). The Apostles, immediately after the descent of the Holy Ghost, began to celebrate this sacred Rite of the Mass, "breaking bread from house to house" (Acts 2, 46). St. Luke again alludes to the Mass when he tells us, that the Christians of Antioch "were ministering to the Lord" (Acts 13, 2). The word ministering here used always refers to sacrifice (Read: Heb. 9, 21; 10, 11). St. Paul, in his letter to the Hebrews, writes: "We (Christians) have an altar, whereof they have no power to eat who serve the tabernacle"—that is, the Jews. An altar presupposes a sacrifice. Does the Apostle perhaps mean the cross? No; for how can we eat of the cross? He means an altar for offerings, on which food is offered, of which Christians, and only Christians, may eat. Therefore the Christians, at the time of the Apostles, had a sacrifice, a holy oblation, of which only the Christians could eat. This can only be the sacrifice of the body and blood of Christ under the forms of bread and wine, the Sacrifice of the Mass.

PROOF FROM TRADITION.
Tradition, with its hundred tongues, proclaims the perpetual oblation of

the Sacrifice of the Mass, from the time of the Apostles to our own days. In the manuscript, recently recovered, of the "Didache," or "The Teaching of the Twelve Apostles," which was written before the year 100, we read: "Being assembled on every Lord's day, break Bread and give thanks, after confessing your sins, that your Sacrifice may be a clean one; for it is the Sacrifice of which the Lord has said: In every place, at every time, a clean Oblation shall be offered to My name" (c. 14).

Justin, who died about 166, writes: "Of the Sacrifice which we offer in every place, that is of the Bread and Chalice of the Eucharist, Malchias had prophesied" (Dial. with Tryph. n. 41).

Irenaeus, whose master, Polycarp, was a disciple of St. John the Evangelist, says: "Christ took that creature bread, and gave thanks, saying: 'This is My Body.' And in like manner He consecrated the Cup—which, according to us, is a created thing—to be His Blood, and taught the new Oblation of the New Testament; which the Church receiving from the Apostles, throughout the world, offers to God." Respecting which Malchias, one of the twelve Prophets, thus predicted, etc. (Adv. Haer. 5, c. 17).

If we consult the Fathers of the Church, who have stood like faithful sentinels on the watch-towers of Israel, guarding the deposit of faith,

and who have been the faithful witnesses of their own times and the records of the past; they will tell us with one voice, that the Sacrifice of the Mass is the centre of their religion, and the acknowledged institution of Jesus Christ. Surely St. Paul, St. Luke, the writer of the Didache, Justin, Irenaeus were better acquainted with the prevailing practices and beliefs of their day than were the so-called reformers of the sixteenth century, and hence they can furnish us with more reliable testimony.

PROOF FROM HISTORY.

That in the early days of Christianity the Sacrifice of the Mass formed an essential part of divine worship, is evident from the fact that the different churches, which fell into heresy and separated from Rome, during the first five centuries, all retained the Eucharistic sacrifice. The Nestorians and Eutychians who separated from the Catholic Church in the fifth century, and who still exist in Persia, and in other parts of the East, retain to this day the oblation of the Mass in their daily service. So do the Greek schismatics who severed their connection with the Church in the tenth century. Some of these heretics denied that there was only one person in Christ; others, that He had two natures; and others again the primacy of the Bishop of Rome; yet they all were at one in their belief that in the Mass there was offered to God a true sacrifice. That doctrine had been taught so explicitly from the very first that its denial was considered a rejection of Christianity.

"It was only when the so-called reformers laid their hands upon the work of God, that the Christian altar was overturned, and that the Blessed Eucharist was declared to be merely commemorative bread and wine. Only then was first seen the anomaly of a religion without a sacrifice, a religion without a priesthood—a religion made by man, and wholly inadequate to satisfy the wants of human nature.

In view of this, it is not at all surprising that so eminent a Biblical and historical scholar as Harnack, the celebrated Protestant theologian of the University of Berlin, should speak in favor of the Catholic form of worship. On the occasion of the Emperor's birthday he delivered a discourse at the university, in which he said: "Protestantism has every reason to ask itself whether the new form of worship, which it had to fashion for itself in the sixteenth century in opposition to Catholicism, is altogether sufficient and satisfactory. Is there not in the Catholic Mass an element and a form of adoration, to which Protestant worship does not rise? Has

not the idea of sacrifice been too much repressed by us?" These words sound strange as falling from the mouth of a Protestant professor, yet they are but the echo of the evident teaching of the Bible and of the universal belief of the Christian past.
(To be continued)

WANTED. The experienced farm hand, work, clean, steady, experienced, and wages paid. Apply to J. H. HITCHCOCK, Box 100, Farmington, Conn.

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FOR SALE. A well-located, 200 acre farm, with a large house, and a large barn, and a large orchard, and a large pond, and a large mill, and a large sawmill, and a large gristmill, and a large flourmill, and a large papermill, and a large distillery, and a large brewery, and a large icehouse, and a large cold storage, and a large warehouse, and a large office building, and a large garage, and a large stable, and a large barn, and a large pond, and a large mill, and a large sawmill, and a large gristmill, and a large flourmill, and a large papermill, and a large distillery, and a large brewery, and a large icehouse, and a large cold storage, and a large warehouse, and a large office building, and a large garage, and a large stable, and a large barn, and a large pond, and a large mill, and a large sawmill, and a large gristmill, and a large flourmill, and a large papermill, and a large distillery, and a large brewery, and a large icehouse, and a large cold storage, and a large warehouse, and a 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son so tied. Send your answer at once so you
he entered in this great contest.

POPULAR CO.
42: Popular Bldg., DES MOINES, IO

OUR SUNDAY VISITOR

Entered as second-class matter May 3, 1912, at the postoffice at Huntington, Indiana, under Act of March 3, 1879.

Subscription price (in advance) 50c the year.

Foreign Countries, \$1.00 the year.

Advertising rates address the OUR SUNDAY VISITOR office.

HUNTINGTON, INDIANA, MARCH 28, 1915.



"Reading very great thanks to our beloved and priest, John Bull, and imitating the Lord to grant him every favor and blessing for his services, we most lovingly impact to him, as a testimony of our special good-will, the apostolic blessing; which we likewise extend to all who write for and read his paper."

Apostolic Delegation, 1911 Biltmore St., Washington, D. C.

The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics. With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.

With best wishes I am, sincerely yours in Xto.

JOHN BONZANO, Archbishop of Baltimore, Apostolic Delegate.

Dear Rev. Father:—Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement.

To furnish a weekly paper, for an annual subscription of 50c, appears to me to be more than reasonable. Wishing you God's abundant blessing on your work, I remain, Devotedly yours in Xto.

H. J. ALERDING, Bishop of Fort Wayne, Indiana.

445,180

Rev. J. F. Noll, editor of "Our Sunday Visitor," personally appeared before me, and being duly sworn, deposed that the actual net circulation of his paper in March 18, 1915, was 445,180.

JOHN F. NOLL, Editor.

STATE OF INDIANA, HUNTINGTON COUNTY, ss: Subscribed and sworn to before me this 18th day of March, 1915.

(SEAL) JOHN G. PRICE, Notary Public. My Commission expires April 14, 1917.

EDITORIALS

THE OTHER SIDE.

For campaign purposes the antis are calling the attention of the Chicago populace to an intolerable situation, which must be remedied "by keeping every Catholic out of office." The situation is this: Several Catholic institutions for "Dependent Children" have been receiving pay from Cook County according to a law, which reads: "for tuition, maintenance and care, the County shall pay \$15.00 per month for each girl, and \$10.00 for each boy." If the "Dependent Children" now in the Catholic institutions were transferred to other houses, the County would pay for them at the same rate. The County is not out a cent.

Did you ever hear the antis call attention to the other side, viz., what Catholics save Cook County? It would read something like this: "The County has two hundred parochial schools, some with a valuation of \$100,000 and more; but placing the average cost of the schools and sites at the minimum of \$50,000 each, it means that their establishment, without one cent of public funds, saved the County \$10,000,000. It means that the education of 100,000 children therein, without the aid of one cent from public money, saves the County another \$3,000,000 annually."

Were Catholics to tire of carrying their self-imposed burden, a most costly and perplexing situation would ensue. The city and county, which have not sufficient school room now, would be compelled either to purchase the parochial schools, or to raise many millions of dollars in order to build and maintain two hundred additional institutions.

It was stated in the last issue of OUR SUNDAY VISITOR, that the Catholic Church in the United States is not seeking public money, but, when a situation exists like that referred to by the antis—if the county is to pay for the keep of "Dependent Children," and decides that a considerable number of them should be placed in Catholic institutions—it surely must expect to pay its regular allotted amount for "tuition, maintenance and care."

The following item appeared in two Chicago dailies during the meeting of the K. of C. "Commission on Religious Prejudices."

GUARDIANS OF LIBERTY INVITE FULL INVESTIGATION.

The executive committee of the Guardians of Liberty Saturday issued a statement inviting a full investigation of their activities. A particular invitation was sent to P. H. Callahan of Louisville, chairman of a commission formed by the Knights of Columbus to investigate anti-Catholic agitation. The statement says in part:

"While we cannot be classed among the anti-Catholic organizations, we have been accused of being closely associated with them, and from experience in our work we are in a position to give valuable information regarding the very matters this commission desires to investigate."

The invitation is signed by W. F. Bigelow, state guardian, and Richard E. Abrams, state recorder.

Now, the writer attended every session of this committee meeting and can truthfully aver that no such communication reached the Commission. There was a telephone call from the Guardians' quarters to Mr. Callahan, to the effect that the latter was invited to visit them. Their word reached Mr. Callahan through a third party when the Commission's meeting could not be interrupted; there was no written and signed communication.

The statement that the "Guardians" cannot be classed among the anti-Catholic organizations is certainly jocose. Mr. Callahan has been in correspondence with men of this secret political society, and the correspondence from the latter contains all the evidence necessary to give the lie to the statement given, not to the Commission, but to Chicago newspaper reporters.

Any sincere cooperation offered by the Guardians of Liberty will be cheerfully welcomed by the K. of C. Commission.

The Menace is now making an appeal for a \$50,000 fund to offset that of the Knights of Columbus, who, they say, are trying to put it out of business. The Knights of Columbus do not expect to spend one penny towards putting the Menace out of business.

Readers who would be interested in having the paper distributed at certain churches where same is not now procurable, will do us a favor by writing us to that effect.

Father Garesche's Editorial

AN EVIL PHRASE.

There is a little phrase, only four words long, which springs too readily to the lips of us mortals, when there is a question of some crying wrong to be righted or some good deed to be done. In such a case, when we begin to realize the soreness of the need, we look pathetic, or earnest, or sympathetic, as the case may be, and say with emphasis: "Why isn't something done?"

"Why isn't something done?" This remark seems to us to cover every unpleasant situation. If there is question of outrages in Mexico, we cry: "Why isn't something done?" If the mails are used to circulate vile and pernicious publications, we remark: "Why isn't something done?" If this or that need or public calamity calls for our pity, we exclaim with earnestness: "Why isn't something done?"

This is one of the most useless phrases in the English language. It is a question, but not meant ever to be answered. It is a mere salvo for our uncomfortable sense that we ought to do something to help to meet the crisis and remedy the evil. If our friends were to answer this question truly, we should be grievously offended. For the true answer to the question, "Why isn't something done?" is merely this: "Because you and I are too timid or too lazy to do anything."

There was never a time in the world when a private individual, even at a distance from the scene of trouble, could do so much to remedy evil and to right abuses as he or she can do today. If the great throng of ordinary people would only use their vast moral influence and the tremendous power of their small contributions, a great part of the wrongs which afflict humanity could be lessened or altogether done away with. This is pre-eminently the age of democracy. Your individual letter, protesting against an abuse, is more influential today than it has ever been before. Your small pecuniary contribution, added to the contributions of thousands of others like yourself, can build up great funds, and finance great charities. If you will only take the opportunities which offer themselves day by day, you can go through life a benefactor to humanity.

Hereafter, then, when some cause arouses your pity or your interest, do not solve your conscience with this wicked phrase "Why isn't something done?" Instead, look the situation fairly in the face and calculate and realize your opportunity. Say bravely and honestly: "What can I do?" And straightway translate your honest answer into honest action.

EDWARD F. GARESCHÉ, S. J.

Editor of The Queen's Work, St. Louis, Mo.

Non-Catholic Testimony on Religious Toleration of the Maryland Colony

(Continued from last week)

Cecilus Calvert died in 1675 and was succeeded by his son Charles, third Lord Baltimore, who settled in Maryland.

"The Proprietary," whatever his prudence, humility and equity, was always at a disadvantage with his colonists as the adherent of a church that was universally hated and feared; and the "Popish Plot" of Oates had shown how ready men were to believe the most monstrous fabrications, and rush into frenzy of rage and terror. . . . In which reason, justice, law and humanity were alike forgotten; and in Maryland, as in England, there were always men ready to kindle the people's passions, and play upon their fears, for their own advantage." (Brown, p. 133).

The growing unrest of the Protestants, especially the Episcopalians, under a government which gave Catholics equal rights, culminated in charges against Baltimore, who could oppose only the chartered sanctity of his rights, and the pleading virtues of his wise and liberal administration of them." (McMahon, p. 218).

James II, jealous of Baltimore's royal prerogatives, lent a ready ear to his defamers. "In the whole story of American colonization there is nothing more preposterous and absurd than the outcry of lying Protestants in Maryland to a Catholic King and his readiness to listen." (Cobb, Rise of Religious Liberty in America, p. 383).

Before he could forfeit the charter, however, James II lost his throne; but Baltimore was not benefited, for from King William he could not expect justice. Fabulous horrors were concocted, as that the Catholics had league with the Indians to massacre Protestants—"one of the most dishonorable falsehoods which has ever disgraced any religious or any political party" (Davis, p. 87), and which was publicly declared by influential Protestants to be "a senseless fear and imagination fomented by . . . ill-minded persons . . . for their own private and malicious interest." (Archives, VIII, pp. 70-96).

In April, 1689, "An Association in Arms for the Defense of the Protestant Religion and for Asserting the Right of King William and Queen Mary to the Province of Maryland and all the English dominions" seized the government and "continued for three years after to conduct it with a predatory tyranny that exemplified the demerits that they falsely imputed to the Proprietary and produced loud and numerous complaints from persons of every religious denomination in the province." (Graham, II, p. 51; Archives, VII, p. 129; Davis, pp. 93-96).

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"A Dozen Ways"

is a pamphlet suggesting different ways how to help the great cause of the missions which is so dear to the heart of our people. Everybody is able to help. Ask today for a free copy, read it carefully, make your choice, then pass it on to others.

Address: Society of the Divine Word, Techny, Ill.

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The London Times says: "Queen Alexandra has addressed the following autograph letter to the Lady Superior of the Hospital at Bethune: 'Madame la Superieure,—Have I earned through Dr. Martin of our noble and heroic devotion to our brave and unfortunate wounded soldiers, and it is with a heart full of gratitude that I beg you to accept my warmest thanks. I pray that God may reward you for the angelic care which you have lavished on our poor soldiers, and I shall never forget that it is to you, Madame, and your Sisters, that they undoubtedly owe their life and the restoration of their health.'"

(To be continued)

WHAT OTHERS ARE DOING FOR OUR SUNDAY VISITOR

LET OTHER CITIES FOLLOW.

Detroit, Mich., March 14, 1915.

Dear Father Noll:—

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Woodstock, Md., Feb. 7, 1915.

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It seems to me that the many thousands of promoters of the League of the Sacred Heart in the United States would be only too glad to help you in your splendid work. Let me propose, therefore, that you ask them first to get the members of their hands and their friends to subscribe to your paper, and secondly that they urge as many other promoters as possible to do the same. Their excellent work for the Church in the past argues well that they will add the names of many thousands to your subscription list.

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One of the strongest tenets of the Knights of Columbus is the elevation of not only Catholic womanhood, but all womanhood, and the preservation of that status. Nor do they stop at that. The Knights of Columbus strive for the highest ideals of manhood. The ideal man is temperate and chaste. And where you find the highest ideals of manhood, you will find the highest ideals of womanhood.

While the attacks that prompted this article are annoying, there is consolation in the knowledge that no great or good work is accomplished without antagonism. Every famous man has had his enemies and strong men do not fear enemies, because unless a thing has inherent good in it, it

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LEGAL DISQUALIFICATIONS OF CATHOLICS (McMahon, p. 281). This personal animosity excluded Catholics from social intercourse and obliged them to wear swords for their protection.

However, "oppressive statutes had not prevented the Catholics from increasing in numbers and the influence which ability and character always wield. They were preeminently the picked men of the colony." (Fiske, Old Virginia and Her Neighbors, II, p. 170). The reason is obvious: none but the hypocrite, the poltroon and the venal denied the faith; with these weeded out only those of fervent faith, strong heart and unconquerable spirit remained.

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